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OPIUM

ENGLAND'S COERCIVE POLICY AND ITS DISASTROUS RESULTS IN CHINA AND INDIA

THE SPREAD OF OPIUM-SMOKING IN AMERICA

By JOHN LIGGINS

[PRINTED WITHOUT ABRIDGMENT]

That which is morally wrong cannot be politically right

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OPIUM

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DISASTROUS RESULTS IN
CHINA AND INDIA

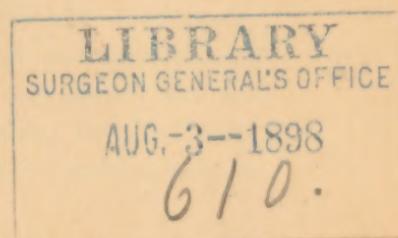
THE SPREAD OF OPIUM-SMOKING IN AMERICA

BY
REV. JOHN LIGGINS

FORMERLY AMERICAN EPISCOPAL MISSIONARY IN CHINA

That which is morally wrong cannot be politically right

NEW YORK
FUNK & WAGNALLS, PUBLISHERS
1882



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PREFACE.

Our aim in this sketch has been to present, as briefly as practicable, the most important facts and testimonies concerning a traffic which is as disgraceful to England, as it is ruinous to China, and hurtful to India; and which, if it is not soon suppressed, will very injuriously affect other nations also, as, indeed, it has already begun to do to our own country.

Comparatively few Americans are well-informed upon this subject, and yet it is important that an enlightened public sentiment should prevail here, because such a sentiment cannot but react upon England, and aid in the suppression of the odious and destructive trade.

It is also of the highest importance that the people throughout our wide domain should be aroused concerning the new, fascinating and deadly foe which has entered our country through the Golden Gate, and which already numbers its American confirmed victims by the thousands, and will soon do so by the tens of thousands.

There are twenty "joints" or opium dens in New York City, and they are found in all the cities of the United States and Canada in which Chinamen have taken up their abode; and at this present writing it is computed that there are not only twenty-five thousand Chinese in our country who are confirmed opium smokers, but also twenty thousand white men, women and youths, in all classes of society, who are regular or occasional opium smokers.

We cannot forbear, therefore, from giving a note of warning; and we hope that better and more effective trumpets

than ours will continue to sound the alarm until the necessary repressive and prohibitory measures are adopted and enforced.

How much need there is for prompt and energetic action, may be seen from the following account of a New York den, by a writer in the *Evening Post*, of August 21st, 1882:

"A visit to Pape's establishment is an extraordinary experience. On each side, and extending the length of the dimly-lighted, stenchful, and meagre room, are low platforms on which the smokers recline, their heads supported by small wooden stools. The smokers are in groups of from two to six persons. In the center of each group is a tray containing a pipe and its appurtenances. One of the number "cooks" the opium and prepares the pipe, which is smoked in turn by the others. Cheek by jowl in these groups are men and boys of respectable conditions, girls and hardened women, thieves and sporting men, actors and actresses, drunken carousers and Chinamen. In a corner of the room Pape, a blear-eyed and wizened Chinaman, drowsily but carefully weighs and serves in little ocean shells the twenty-five and fifty cents' worth of opium as it is called for by the smokers. The fumes from the pipes fill the room with a thick, bluish cloud, which partly hides the scene of abandonment, intoxication and debasement."

Is the curse of such vile establishments to be extended all over our country, or is the seductive and fearfully debasing vice of opium-smoking to be suppressed? This is almost as momentous a question for us, as the continuance or discontinuance of the iniquitous opium traffic is for England.

JOHN LIGGINS,

AUGUST 30th, 1882.

South Orange, N. J.

ENGLANDS' COERCIVE OPIUM POLICY, AND ITS DISASTROUS RESULTS IN CHINA.

The enforced Opium Traffic has now reached such vast proportions, that, with the approval of the Home Government, the British Rulers of India have perverted seven hundred thousand acres of the best land in that country to the growth of the poppy, and they are the manufacturers of and traffickers in the opium, one hundred thousand chests, or five thousand tons of which are imported into China every year, and the profits to the English Government are forty millions of dollars annually! Thus for filthy lucre's sake England is engaged in the wholesale demoralization and ruin of the Chinese Nation.

In a recent charge, the Bishop of Madras alludes to the shameful wrong which England has been inflicting on China for more than fifty years, and says:—"Protectors of opium-smugglers, we forced the rulers of China, against their earnest protests, and with the powerful argument of our cannon, to open their ports for the admission of the drug, which was to besot and ruin the inhabitants of that vast empire."

THE VERDICT CONCERNING OPIUM.

Dr. Dudgeon, who has been for twenty years in charge of the Chinese hospital at Peking, and is a Professor in the Imperial College for Western Sciences at that city, says: "Opium is the most mischievous of all substances ever resorted to as a daily stimulant." This is the judgment of the twenty-five medical missionaries in China.

The Rev. E. E. Jenkins, an experienced and distinguished Missionary, says: "The opium trade as now carried on between us and China is alike immoral and impolitic. Opium is poison. Those who endeavor to liken the consumption of it to the use of alcoholic beverages in this country know not

what they say or whereof they affirm. It is a medical poison, and outside the medical use it is a ruthless and indiscriminating destroyer of body and of mind." This is the verdict of the two hundred clerical missionaries in China.

H. H. Kane, M. D., of New York, in his very valuable work on *Opium Smoking*, quotes the following testimony of Sir Charles Forbes: "For fascinating seductiveness, immeasurable agony, and appalling ruin, the world has yet to see its parallel." This is the opinion of scientific men after extensive observation and knowledge of the subject.

Wen-seang, the distinguished Chinese Foreign Minister, said to Sir Rutherford Alcock, that "the foreign importation of opium was impoverishing, demoralizing, and brutalizing the people; it is a deadly poison, most injurious to mankind." This is the settled conviction of the Chinese Government and nation.

We may imagine, then, what a frightful amount of destitution, crime, disease and death those thousands of tons yearly produce.

MISERY AND RUIN AMONG THE BURMESE.

A lurid light is thrown upon the effects in China of the enforced opium traffic by the reports for 1880 to the British Government, of the Chief Commissioner and eight District Commissioners of British Burmah, concerning the awful results of the introduction of opium into that country. Before it was conquered by the British forces, and then annexed to the Indian Empire, opium was as rigidly excluded from every part of Burmah as it now is from Japan, these Asiatics knowing, as well as the Chinese, that there was nothing but ruin for them if it was admitted. But no sooner did England obtain control of the country than British subordinate officials distributed opium gratuitously among the natives to create a market for it; and now the results in the demoralization, impoverishment and ruin of the people are fearful.

These reports were withheld from the nation and from Parliament by the Secretary of State for India, until their presentation and publication were demanded, and all right-thinking people have been shocked by the revelations.

"The papers now submitted for consideration," says the Chief Commissioner, "Present a painful picture of the demoralization, misery, and ruin produced among the Burmese by opium smoking Among the Burmans the habitual use of the drug saps the physical and mental energies, destroys the nerves, emaciates the body, predisposes to disease, induces indolent and filthy habits of life, destroys self-respect, is one of the most fertile sources of misery, destitution and crime, fills the jails with men of relaxed frame predisposed to dysentery and cholera, prevents the due extension of cultivation and the development of the land revenue, checks the natural growth of the population, and enfeebles the constitution of succeeding generations."

A HANDSOME PEOPLE CHANGED TO HAGGARD WRETCHES.

In Arracan, too, the opium policy of the British Rulers of India has turned a "healthy, handsome people into a race of haggard wretches." Before that province was annexed to England's Indian Empire, it was death by law to use opium; but as soon as English rule was established, government agents were sent from Calcutta to educate this industrious and sober people in the new vice. They opened shops for the gratuitous distribution of opium, inviting the young men to try it. Then when the taste was established, the opium was sold at a low rate; but as the vice spread, the price was raised, and large profits ensued; but with the dreadful results to the people which we have stated. Such is the evidence of Dr. George Smith, Sir Arthur Phayre, and Mr. Hind.

There are still Government officials who are in favor of this abominable course of proceeding. The Nagas are a brave mountain tribe in India, and as they are restive under British domination, the *Calcutta Englishman*, says; "Our civilizing influence will probably take the form of making the Naga a peaceable subject through his developing a taste for opium; this indeed is the aspiration of one political officer expressed in an official report."*

This may not be strange reading to many Englishmen in India, but it ought to be to Britons at home, who should

blush with shame at what their Government in India has been doing in the past, and, according to this authority, will probably do in the future, if permitted.

GIVING AWAY OPIUM IN CHINA.

In his *Middle Kingdom*, Dr. S. Wells Williams says that the officers of some of the first British opium ships to China gave the seductive drug to the people along the coast, and bribed some of the officials to connive at, and some of the boatmen and others to aid in the introduction of the baneful stuff.

How little have the people of Great Britain, or those of "Greater Britain," known of the scandalous doings of English Government agents, or those whom they have diplomatically and by force of arms aided, in these Asiatic countries.

The recent revelations concerning Burmah and Arracan have so shocked the English people and raised such an outcry, that the Secretary of State for India has been impelled to order the closing of two-thirds of the opium shops. May the indignation and agitation continue until all of them are closed, and until England's opium policy towards China shall cease, where the evil has been carried upon a vaster scale, and accompanied by more violent measures.

It is much more difficult, however, to awaken sufficient interest and effort in behalf of an injured, far away people, when those people are not "British subjects."

THE NUMBER OF VICTIMS IN CHINA.

It is impossible to ascertain with any degree of accuracy the present number of the slaves of the vice in China. It is conceded by advocates of the traffic that there are at least six millions, while some missionaries and others who have traveled extensively in the empire say this is far too small an estimate; by these it is claimed that there are at least fifteen millions. The Rev. Dr. Williamson, the author of *Journeys in North China*, expresses the belief that "there are several tens of millions of smokers." Dr. Dudgeon says "30 to 40 per cent. of the male population."

Mr. Thomville T. Cooper, who had travelled through the breadth of China, testified before the Finance Committee of the House of Commons in 1871, that at least one-third of the male population were addicted to the vice.

The reason for the difference of statement is that the vicious habit prevails in the seaports more than in other towns; in the cities generally, more than in the country, and in some provinces more than in others. It is important to have the evidence of one who, like Mr. Cooper, has travelled in the western as well as the eastern provinces, and whose book shows him to be as free from prejudices as any of the great explorers.

His testimony, however, was given eleven years ago, and if it was correct then, there are now probably forty per cent. of the adult male population, with a considerable number of the female sex, who are addicted to the vice, for all testify that there is a constant increase in the number of those who indulge in the debasing habit.

Mr. A. Wylie, who has traveled in the different provinces of China for about twenty-five years as the agent of the British and Foreign Bible Society, says that "unless measures be found to check the practice, it bids fair to accomplish the utter destruction morally and physically of this great nation." Dr. Legge, Professor of the Chinese language and literature at Oxford says: "It is as certain as anything can be, that this opium traffic, unless it be arrested, will reduce the empire of China to beggary and ruin."

WHAT THE OPIUM SMOKER WILL DO.

The opium smoker will not only part with his worldly possessions, but he will even sell his wife and children, and then take to stealing and other crimes in order to get the means to satisfy his fearful cravings for the drug.

The Rev. W. H. Collins, M.R.C.S., of the English Church Mission at Peking, says: "To supply his pipe the man will take the clothes off his children's backs, exposing them to all the severity of winter weather; he will sell his wife; he will take the wadded garments off his aged mother, and so cause her to die a cruel death from cold."

Dr. S. Wells Williams, in his "Middle Kingdom," says: "The evils suffered, and the crimes committed by the desperate victims of the opium pipe, are dreadful and multiplied. Theft, arson, murder, and suicide are perpetrated in order to obtain it, or escape its effects."

CRIMINAL CONDUCT OF ENGLAND.

That England should forcibly and violently insist upon the introduction of the noxious stuff, in face of the Government prohibition, and knowing at the same time what a temptation opium smoking is to the Chinese, and what havoc it would work among them, is indeed very disgraceful and very criminal.

After two wars, and the loss of many thousands of lives, and many millions of treasure, the Chinese Government saw that further resistance was useless, and they consented to legalize the importation of "the foreign poison," by receiving a small duty. But they declare that they yielded only to force, and they have continued formally and definitely to appeal to the English Government and Nation for permission to prohibit the disastrous trade, or, if not this, to be at least allowed to tax the opium heavily to lessen its consumption. But both of these appeals have been refused by the English Government, and China's inalienable rights have been trampled in the dust.

THE BITTERNESS TO THE MISSIONARIES.

The Rev. A. C. Moule, in his work entitled "Four Hundred Millions," says: "One is ashamed of one's nationality in China. Foreign nations have brought curses, and not blessings to the land—curses which the prestige of martial prowess, however thoroughly conceded, cannot obliterate. The 'Arrow' wars, and all the miserable opium history, are known but too well; and there are but few missionaries who have not tasted at least a little of the bitterness with which that history has caused the religion preached by the fellow-countrymen of those who brought the plague to be received. Mission hospitals, opium refuges,—here in Ningpo the expulsion of the hated Taepings, as well as many individual cases of integrity and disinterestedness in foreigners, have done

something locally to atone for this evil, and raise the foreign name ; but in the national, and especially political feeling, I suppose fear and hatred, hatred and fear, rise and fall continually."

The Rev. Griffith John, a veteran missionary of the London Society, says: "The selfish and unchristian conduct of the British Government in regard to the opium trade, forms a main hindrance to the progress of Christ's Kingdom in China, and the missionary is made to feel constantly and deeply that this vile trade, with its disgraceful history, speaks more eloquently and convincingly to the Chinese mind *against Christianity*, than he does or can do *for it*."

CHIEF JUSTICE SMALE.

Sir John Smale, for twenty years the Chief Justice of Hong Kong, has recently returned to England. In an address to the SOCIAL SCIENCE ASSOCIATION, he spoke of the opium traffic as "That trade which beyond all dispute we forced upon China and the Chinese Government. After a not careless onlooking for more than twenty years, I have come to the decided conviction that the opium trade has spread abroad unmitigated evils among the masses of the Chinese population, has scandalized the good among the Mandarins, and has demoralized the bad among them ; it has greatly lessened the moral power of England, as the Missionary of even the lower stratum of our Western civilization, and it has all but annihilated the influences of our highest moral and religious convictions. I could not recur to my reminiscences of Hong Kong without glancing at this dark aspect."

MISSIONARY WORK AMONG OPIUM SMOKERS.

Lurid indeed are the pictures which England's own sons draw of the shameful conduct of their country, and its awful results in China. This conduct and these results are indeed very formidable obstacles to missionary enterprise, and the progress of the Christian religion. Comparatively few conversions are made among the millions of opium smokers. The victims of no vice are so irreclaimable as are the slaves of opium.

Some who are thus enslaved may expect speedy temporal death, if they give up the vice, and escape eternal death by becoming new creatures in Christ Jesus. The Rev. Mr. Collins, M. D., refers to a touching case of this kind. One of his candidates for baptism had given up opium smoking, and the usual dysentery followed; but when he was informed that he would speedily die if he did not smoke again, he replied, "I am willing to die, but not to smoke again." And die he did.

THE WORK IN THE NATION AT LARGE

But the enforced and destructive traffic makes the missionary work exceedingly difficult also in the nation at large, and among those who do not smoke opium.

The Rev. Mr. Moule, in his paper read at the Newcastle Church Congress, entitled *The Responsibility of the Church as regards the Opium Traffic with China*, says: "England and Christianity are united in Chinese thought. The Chinese assume that every foreigner is a Christian. And the acts of the British Government are supposed to be the expression of Christian morality. If the policy is condemned, Christianity is condemned."

When Dr. Schereschewsky, now the Bishop of our China Mission, was stationed at Peking, he went to the large and ancient city of Kaifengfu, the Capital of Honan Province, hoping to stay a few days; but he was driven out of the city by a mob, which followed him, shouting, "You burned our Emperor's palace, you *sell poison* to the people, and now you come to teach us virtue!"

The writer of this sketch experienced some of the bitterness and opposition caused by the enforced injurious traffic, especially when in missionary tours in the province of Kiangsu.

Our grief and indignation were great when we witnessed the widespread misery and ruin wrought by this English made vice, and we could not pass an opium den on shore, or see an opium vessel in the harbor of Shanghai, without the utmost loathing and abhorrence of the vile trade. Our horror at sight of the latter was like to that of the Missionaries in West Africa, forty years ago, when they saw the

European Slavers on the coast; for the West African slave trade never caused such extensive physical and moral ruin as this vast and deadly opium traffic.

The Rev. Mr. Moule, in his pamphlet entitled *The Opium Question*, says: "Rarely does a Chinese crowd in city or country break up without this taunt being flung at the preacher by some listener, 'Who brought the opium? Physician heal thyself?' The easy and ready reply, 'Who smokes the opium?' is sufficient to raise a laugh, and often to silence the opponent. But it is not fair. 'Nay,' replied one thus argued with a few weeks ago, 'Nay, it is not true; *you forced it in!*'"

On the Eastern seaboard the Chinese understand now that Englishmen are most to blame. The Bishop of Victoria, (Hong Kong), said at the Newcastle Church Congress, that again and again, while preaching, he had been stopped with the question "Are you an Englishman? Go back and stop your people from sending opium, and then come and talk to us about Christianity."

▲ MEETING BROKEN UP.

Canon Stowell, at a recent meeting in England, said: "One of our missionaries from China told me the other day that he was in a large hall crowded with three or four hundred Chinese, and he was preaching to them. They were all listening attentively and eagerly, when a man walked up to him and asked him whether he came from that country that introduced the poison of opium into their country, causing so much ruin and misery." And he said he was obliged to admit that that was true. Then he said, "The man told the people, 'Listen no longer to this man; what these people do contradicts what they say.' And all the people rushed in a moment out of the room, making the most frightful shoutings, and standing about the door gesticulating and expressing their contempt for him."

ELOQUENT DENUNCIATIONS.

Sometimes the meetings are not broken up until the people have heard eloquent and powerful denunciations from intelli-

gent visitors. "Oh, then," said one such to the Rev. John Macgowan, of Amoy, "your object in coming here is to teach us charity and benevolence, and truth and uprightness, is it? If this be your object, then why is it that you yourselves act in a spirit so directly the reverse of these, and force upon us instead your abominable opium? If your nation believes in these doctrines as divine, why has it imported this poisonous stuff to bring poverty and distress, and ruin throughout our land?"

"As he went on," says the missionary, "he became excited, and his eye flashed, and, as his eloquence grew, Chinaman-like, he rolled his head from side to side; whilst the congregation, which in the meantime had grown largely, looked on with approving sympathy."

Mr. Magowan admits that he could not answer the man, "and that he never felt so uncomfortable in any meeting in his life before." The man clinched his argument by saying: "There is no use in your trying to get out of the matter by saying that you have nothing to do with this opium system; your country has. It is your nation, England, that is responsible for all the ruin caused by opium. It was the English guns that compelled our Emperor to sanction the trade, and it is through England that it may be sold throughout the length and breadth of the land, without our Government being able to do anything effectual to prevent its spread throughout the kingdom."*

THE CONSCIENCE OF CHRISTIANS SHOULD BE ENLIGHTENED.

Every man who is interested in the spread of Christianity in China, should raise his voice, and use his influence against the cruel and iniquitous traffic. The Christian conscience not only of England, but also of the world needs to be enlightened on this subject; and who can doubt that when once it is so, there will be such protests, remonstrances, and powerful agitation, that the continuance of the cruel iniquity will be no longer possible.

"The state of matters is this," says the Archbishop of York, "that the Christian nation of England has been engaged in

**Missionary Chronicle.*

forcing an unwilling nation to purchase great quantities of poison which it has grown for them, and has not scrupled to go to war even to enforce what I must call an iniquitous trade and commerce." When this state of matters and its fearful results in China, and they are not now confined to China, are well understood by the Christian world, the suppression of the infamous and deadly traffic must take place. But the past teaches us that it will not be till then, and it is therefore incumbent upon all those who have had more than usual opportunities for knowing the facts of the case, and can "let in the light," to do so. It is also the duty of all Christian editors, and all ministers of the Gospel to become well informed upon this most important and most burning question of the day, and so be better able to exert a potent influence on the side of justice and humanity, the claims of which are utterly disregarded by the upholders of England's "national abomination," as the Earl of Shaftesbury rightly calls it.

EFFORTS FOR THE SUPPRESSION OF THE TRAFFIC.

This truly noble Earl, the Archbishop of Canterbury, the Right Hon. John Bright, Sir Wilfrid Lawson, Sir Joseph Pease, Mr. H. Richard and other Christian and humane men, have denounced the iniquity in Parliament, and moved for its discontinuance; but they have been answered, that the annual profits of forty millions of dollars from the Government's virtual monopoly of the manufacture and sale of the opium, are needed for revenue; and every time the subject has been brought forward in Parliament, the friends of justice and humanity have been outvoted. And yet a special committee of the House of Commons in 1867, delivered its judgment that "the demoralizing effects of the opium traffic are incontestable and inseparable from its existence."

THE BISHOP OF MANCHESTER ON THE REVENUE ARGUMENT.

At a large and enthusiastic meeting held in Free Trade Hall, Manchester, a short time after Lord Hartington had been there to try to persuade the people of that city to oppose the anti-opium agitation, Dr. Fraser, the Bishop of the Diocese, among other telling things in his important speech, related the following anecdote:

"The Roman historian, Suetonius, said that the Emperor Vespasian, who was a rather grasping man, and tried to raise taxes in every conceivable manner, laid a tax upon sewage. His son Titus was somewhat of a dandy, and did not like the idea. When the first silver sesterces were brought in, Vespasian took them to Titus, and held them under his nose, saying, 'Do they smell?' (Laughter.) In one way, of course, they did not smell, but he thought that a revenue raised as the opium revenue was raised, should stink in the nostrils of the English people. (Cheers)."

And yet the London *Times* says that if the moral objections to the opium traffic were even greater than they are, the Government would not be justified in sacrificing this revenue!

Like some members of Parliament, the leading journal concedes the immorality of the opium traffic, and yet, like them, it defends it, for filthy lucre's sake. A sorry spectacle!

EXAGGERATION OF THE FINANCIAL DIFFICULTY.

But even the financial difficulties of abolishing the traffic are evidently greatly exaggerated. Sir Bartle Frere, long time Governor of Bombay, and Sir Arthur Cotton, for fifty years Engineer-in-Chief of the Government Works in India, assert that the trade could be at once abolished without any but slight and temporary financial embarrassment; and the fact that Major Baring, the Indian Treasurer, has very recently reported that there is a surplus of three millions of dollars, and that, too, so soon after the great burden of the Afghanistan war expenses, seems to prove that they are correct.

But even if they are not quite so, the deficiency could doubtless be made good by devoting those seven hundred thousand acres to sugar, tea and quinine raising, instead of continuing the perversion of them to the baneful opium. The present Lieutenant-Governor of Bengal, Captain Markham, and other competent authorities assert that the three products named are exceedingly profitable to the cultivators of them in India.

CROPS OF POISON INSTEAD OF FOOD CROPS.

Or if the vast perverted area was to be reverted to food cereals, though the profits might not be so great, the periodic famines in India would be less, for it is this perversion from

food crops to crops of poison that is a main cause of these famines. So testified, before a Parliamentary Committee in 1871, the late Dr. John Wilson, Vice-Chancellor of the University of Bombay, a man as distinguished for his learning as for his conscientiousness. Many others have given similar testimony.

Among the most recent items of intelligence from India, is one that the Viceroy is engaged in raising a permanent fund for the benefit of the sufferers from these periodic famines. This is creditable and praiseworthy, but a much wiser and more far-reaching benevolence would be the course we have alluded to, and which is demanded not only by justice towards the much injured Chinese, but also by a regard for the welfare of the Hindus, who are not only subjected to these famines, but also to other and greater demoralization by the infamous opium business.

INJURY TO THE HINDOOS.

Not only have English clerical and lay residents in the opium producing districts written about the injury done to the thousands of Hindus who, under English supervision, grow the poppies and make the opium, but even an agent of the East India Company, Mr. Sym, testified that "wherever opium is grown it is eaten, and the more it is grown the more it is eaten . . . We are demoralizing our own subjects in India. Half of the crimes in the Opium Districts—murders, rapes, and affrays—have their origin in opium eating."

Sir Cecil Beaton and Dr. George Smith, both long resident in India, bore testimony to this demoralization of the Hindus before a Parliamentary Committee in 1871.

Then, too, the impoverishment and ruin of so many millions of the Chinese by the pestilent thing, greatly injures British and American legitimate trade with China, and even some British Chambers of Commerce have passed resolutions condemnatory of the traffic from a mere commercial point of view. "Send us less of your opium" writes the *Taoutai*, or chief native official at Shanghai, "and we will be able to take more of your manufactures."

Dr. Williamson well says that the forcing of opium into China "was not merely a sin, but a commercial mistake." It has led to "a crippled commerce, and the malediction of a great nation."

From whatever point of view the opium traffic is considered, it is seen to be a thing to be abhorred by all right-minded people. Never were the advocates of any system placed in a worse predicament than the upholders of England's wicked opium policy.

THE CHARGE OF INSINCERITY.

But, say some of them, the Chinese Government and Nation are not now sincere, however they may have been in the past, for opium is now largely produced in China itself.

It is true that the fostering and forcing of the vice by England has resulted in there being such an immense number of victims, and such a tempting market for the baneful stuff, that unprincipled men are engaged in producing it, and unfaithful officials are conniving at the illegality—for a consideration. But as at the beginning, the connivers at, and the aiders and abettors of the foreign opium smugglers were often severely punished, the most incorrigible of them even to execution, so it has been with the producers of the Chinese opium, and their aiders and abettors.

And yet as the native article can be very profitably furnished at so much lower rate than the foreign traders sell the Indian opium, its production is on the increase, and many of the native officials and others are wearying of the contest with both the foreign and the native drug, and are saying, that as England compels us to admit and legalize her opium, we may as well legalize the native article, and thus obtain an immense revenue for the Government, after the manner of the American and European Governments with ardent spirits.

They say that the country is drained of from eighty to one hundred millions of dollars annually for the benefit of the British Government of India and the foreign traders, and that the vast profits of this trade ought to accrue to the Chinese if the traffic is to go on.

Others say let us encourage the native production all we can, and thus by its greater cheapness kill the foreign trade, and when this latter is done, we can more effectually take the native product in hand.

POSITION OF THE IMPERIAL GOVERNMENT.

But the Imperial Government, with the approbation of its best subjects, resists this specious reasoning, as it does also the tempting money offer of the former class of advocates ; and yet it is embarrassed by both these parties. Not only is there discord between some of the Governors of the Provinces and the district officials, but some of the Governors themselves are only half-hearted supporters of the National policy. But the Imperial Government remains as firm against the native, as it was against the foreign poisonous stuff, and it still desires the suppression of the trade in both.

As illustrative of its present temper we note the appointment of Tso Tsung Tang to the important Vice-Royalty of Nanking. He has been Governor of one of the North-Western Provinces for some years, and has been suppressing in the most energetic and determined manner, the native production of opium in that Province. A man of a similar spirit has been appointed to the Governorship of the Foo-chow Province.

As regards the foreign article, note the fact that when any foreign nation desires a revision of an old, or the making of a new treaty, every endeavor is made by the Chinese Government to have the citizens of that country prohibited from importing into, or buying and selling opium in China, and this has been conceded in the new Russian and United States treaties.

The Chinese Chief authorities say that they could deal much more effectually with the native production if they could only keep out the foreign importation, and the refusal of England to permit its exclusion is a great outrage—a far greater one than if she should go to war with France just now, because the latter does not want Manchester and other English goods except on her own terms.

SIR RUTHERFORD ALCOCK.

But Sir Rutherford Alcock makes the extraordinary statement that the Chinese Government and Nation have been insincere from the beginning. The article in the December number of the *Nineteenth Century*, in which he makes this, and other remarkable statements, was read by us with astonishment, as it must also have been by all readers who were familiar with this gentleman's previous record.

When he returned to England in 1871, after long official life in China, first as Consul at Shanghai, and then as Minister at Peking, he testified before a Committee of the House of Commons that "opium had been forced upon the Government of China;" that "it was no wonder that they complained of such conduct;" that he believed that the Chinese Government were "perfectly sincere in their desire to put an end to the consumption of opium;" but that if they were "to attempt to exclude it, *they must be prepared to fight for it.*"

In his *Nineteenth Century* article he sets himself to refute himself on all these points, though the facts, of course, were the same in 1881 as they were in 1871, except that there was added the additional disgraceful fact to England, that she refused to ratify the treaty of 1876, of which we will make mention further on. The evidence is overwhelming that this eccentric and contradictory witness was right at the former period, and wrong, egregiously wrong in December last.

An able confutation of Sir Rutherford's attempt to refute himself appeared in the *Contemporary Review* for April, from the pen of Mr. B. Fossett Lock. At the conclusion of his article, this writer asks the Ex-Minister to China to state why he has changed his mind and desires public opinion to follow him in his right-about-face movement.

RT. HON. W. E. GLADSTONE.

We have the highest possible English authority that the pestilent article was forced upon the Chinese, and that the traffic is an abominable one. At the time of the first Opium War, Mr. Gladstone said: "They (the Chinese) had a perfect right to drive you from their coast, on account of your obstinacy in persisting in this infamous and atrocious traffic.

A war more unjust in its origin, a war more calculated to cover this country with permanent disgrace I do not know, and I have not read of."

He has recently said that he has no word of his speech on this occasion to retract.

At the conclusion of this wickedest of wars, fifteen millions of dollars were demanded and received by the English for the expenses of it, and six millions for the contraband opium which the Chinese Commissioner had justly seized and destroyed.

INCREASE OF ENGLAND'S PERMANENT DISGRACE.

Since Mr. Gladstone's forcible and richly deserved words were used, England's "permanent disgrace" has been much increased by a second opium war, and by her refusal to this hour to permit China to prohibit the "infamous and atrocious traffic," or even to tax heavily the death-dealing drug to lessen its consumption.

At the Cheefoo Convention, six years ago, the English Minister, Sir Thomas Wade, agreed that the Chinese should raise the tariff one-half on condition that certain additional ports be opened, and that Englishmen be permitted to travel every where in China, and be protected by the native authorities. The Chinese kept their part of the compact, but the English Government has refused to ratify this treaty because of the increased duty on the opium. England quickly availed herself of all the Chinese conceded, and the latter had the mortification of seeing the "foreign poison" poured into the newly opened ports and at the very low rate of duty.*

What international wrong-doing is comparable to that which England has for more than fifty years been practising towards China—first in defending the smugglers of her opium; then in open wars, and lastly in a crooked diplomacy?

When the grievances of Ireland are redressed, it is to be hoped that Mr. Gladstone's attention will be given to the

*Our Government has refused to ratify so much of the convention as imposes obligations on itself, while it has rigidly enforced all that imposes obligations on the Chinese.—Mr. B. Fossett Lock, in *Contemporary Review*, for April.

If the Cheefoo Convention be not ratified, the reputation for international honesty of both political parties in England will be irretrievably damaged. It may possibly be too late soon, and we may be dragged into another unrighteous war.—*Ibid.*

fearful injustice towards China—an injustice compared with which any heretofore shown towards Ireland, or any other country, is but as a drop in a bucket.

DR. H. H. KANE'S STATEMENTS.

And now we come to what very immediately concerns ourselves, and calls for prompt attention and action on the part of our own statesmen. Dr. H. H. Kane, of New York city, whose investigations and published works have been mainly on the various drugs that enslave men, and who during the last four or five years has been specially engaged in the treatment of American victims of opium smoking, has recently published, through G. P. Putnam's Sons, a very valuable work entitled *Opium Smoking in America and China*, which deserves to be read by every American citizen. In it he well says: "The Chinese *smokers* themselves are not free from blame, but every honest observer *must* believe that if China had been allowed to have her own way the vice, to-day, would be nearly dead."

But through England's wicked coercive policy there are not only many millions of victims in China, but the Chinese are carrying this English-made vice to the many countries to which they are going, and the inhabitants of these countries are learning the vice from them. This, we are sorry to say, is true of our own countrymen.

SIX THOUSAND AMERICAN OPIUM SMOKERS.

The first American began to smoke opium in San Francisco, in 1868, and the second in 1871; and now says Dr. Kane, there are at least six thousand American men and women in all classes of society, who are the slaves of the vice, and the number of victims is rapidly increasing. "At the present day," he says, "almost every town of any note in the United States, and more especially those in the West have their smoking dens and habitues. Even the little frontier towns and mining camps have their layouts and their devotees. Arrests are being constantly made in San Francisco, Virginia City, New Orleans, and occasionally in Chicago."

The legislature of Nevada has passed severe measures of repression, and the vice has been somewhat checked in that

State; but in California they are less severe, and there the victims are increasing in number. These are the only States that have as yet taken action.

OPIUM DENS IN NEW YORK CITY.

Nothing seems to be done in New York City to suppress the many opium dens. These are found in Mott, Pearl and Park Streets, in Second and Fourth Avenues and in Twenty-third Street. Not only in those kept by Americans, but also in those whose proprietors are Chinamen, American men and women may be seen, some of them engaged in smoking the opium, and others lying in a state of stupor in the rows of bunks or "layouts" found there. A painful and repulsive spectacle.

"It is thus seen," says Dr. Kane, "how fascinating a habit that of opium-smoking is, and with what rapidity it is spreading all over the country, ensnaring individuals in all classes of society, leading to the downfall of innocent girls and the debasement of married woman."

Our country needs to be aroused concerning the insidious, but cruel foe which has entered it through the Golden Gate; and the most severe repressive and prohibitory measures are necessary, not only on the part of the State Governments, but also of the general Government.

PRESIDENT ARTHUR AND THE UNITED STATES CONGRESS.

President Arthur, in his message to Congress four months ago, urged the enforcement of the stipulations of the new Chinese treaties, and stated that those regarding the opium trade would undoubtedly receive the approval of Congress, "thus attesting the sincere interest the American people and Government feel in the efforts of the Chinese to stop that demoralizing and destructive traffic." Congress did approve and American citizens are prohibited from importing opium into China; but it is just as necessary to prevent them and the citizens of all other countries from bringing the smoking opium into the United States.

LARGE IMPORTATION OF SMOKING-OPIUM.

This smoking opium, it should be remembered, is a much more potently poisonous preparation than ordinary opium.

On the latter our Government levies only one dollar per pound, but on the smoking opium six dollars. But this duty is as truly blood money as that which the English make by the growth and manufacture of opium in India, and its enforced sale in China. More than seventy thousand pounds of the smoking opium were imported into the United States in 1880, and there is an increase of thousands of pounds each year—sad proof of the growth of the vice among Americans.

We believe that very few of our people and not many of our law-makers in the Eastern States know what is going on at San Francisco, and the present extent and rapid increase of the vice, and the facts should be published as widely as possible. Each one of our State Legislatures should speedily pass repressive enactments, as the one hundred thousand Chinese now in our country are going into all the States, and twenty thousand of them are opium smokers, and even where "dens" are not opened by them, American young men and women learn the vice at their laundries and other places.

ACTION BY THE GENERAL GOVERNMENT NECESSARY.

Corresponding action must be taken by the Senate and House of Representatives at Washington, and the Government not to be allowed to receive duty on the abominable smoking opium, and its exclusion from the country must be absolute. The baggage of the Chinese coming here must be examined, and all opium which is found concealed among it be destroyed, and the smoking apparatus taken possession of, and the resuming of the habit while in this country should be made a criminal offence.

We are not in favor of excluding any class of foreigners from our country except the criminal class, but we consider opium smokers as belonging to this class; and our country must so consider and treat them if an immense number of our people are to be saved from the appalling ruin which has already overtaken so many millions of the Chinese.

"Viewed from any standpoint," says Dr. Kane, "The practice of opium smoking is filthy and disgusting; is a reef that is bound to sink morality; is a curse to the parent, the child, and the government; is a fertile cause of crime, lying,

insanity, debt, and suicide; is a poison to hope and ambition; a sunderer of family ties; a destroyer of bodily and mental function; and a thing to be viewed with abhorrence by every honest man and every virtuous woman."

It is to be hoped that our nation will speedily show its abhorrence by severe repressive and prohibitory measures, and by seeing that these measures are faithfully carried out.

THE PRESENT INDICATIONS.

The indications are, that unless Christian people are alert and active against this comparatively new and fascinating vice, it will be a greater obstruction to Christianity and the welfare of the human race in the future, than alcohol has been in the past, and the Upas tree which the East India Company planted in China, and England violently defended, and which has now attained such vast proportions, will spread its deadly branches the wide world over. Against such a calamity all Christian people should earnestly pray and labor, and they should be aided by all who have any regard for the welfare of mankind.

If the extensive poisoning of China and portions of India continues, the whole human race may be more directly and more deeply affected than is implied in the following excellent words from a recent speech of the Archbishop of York:

"This is a question affecting the whole of the human race for whom Christ died. It affects this great country in its honor and its consistency; it affects the population of China more vitally still. We are bound by the example of One who went about the world doing good, and if we go about the world doing evil we are not only not with Him, but we are against Him, and He will, according to His law, cast us out. He loves all the people of the world alike, and we can't sit down as some statesmen have done by saying, 'Oh, we would abolish this trade if we could, but then consider the revenue.' Words like those have occurred in speeches, and even in public documents put forth in this country. We, as Christian ministers have nothing to do with that; though the whole of the revenue of India, from end to end, depended entirely on the opium traffic, if it is a sinful and a wrong traffic,

we are bound to protest against it, and to seek other ways in which revenue of some sort can be supplied. It is not a matter which we can afford any longer to treat with indifference; we will approach the Crown in every way that lies in our power, and we will express our opinion that the time has come to make the necessary arrangements for the suppression of this iniquitous traffic."

THE URGENT DUTY OF MISSIONARY SOCIETIES.

About a year ago, the Rev. Dr. Strachan left his important labors in India, to return for a while to England. On his way, he visited the various countries on the seaboard from India to Japan, and from the latter country took a steamship for San Francisco. Not long after his arrival in England, he was appointed to the Bishopric of Rangoon. He has published a record of his travels, under the title of "From East to West." From the account of his visit to Shanghai we extract the following:—

"Just opposite our hotel (the Central Hotel) the opium barge was moored. It was very neat and clean, and looked very harmless, though it contained the most deadly curse that has ever visited the Chinese shores. For the first time in my life I felt ashamed of being a Briton. I feel sure that the people of England have only to be made fully acquainted with the truth respecting the introduction and maintenance of this iniquitous traffic to raise a cry of indignation, that no plea of financial necessity, of political policy, will be able to withstand. And it seems to me to be the urgent duty of the Missionary Societies to make most strenuous efforts for the removal of this, the greatest obstacle to the advance of Christ's Kingdom in the Chinese Empire."

We suppose that there are not any of these societies that would say that they have made, "strenuous efforts" for the removal of this most formidable hindrance to the success of the missionary work in China, and that many of them must say that they have not made any special efforts at all; and yet, surely, as the present Bishop of Rangoon says, it is their "urgent duty" to do all they can.

One of the most effectual methods, no doubt, would be the formation of a deputation, consisting of one or two delegates from each American and German, as well as English Society having missionaries in China, to wait upon and present a memorial to the Queen.

FORMER INTERNATIONAL DEPUTATIONS.

The past shows that such international deputations are a powerful means for accomplishing a proposed end.

Bishop McIlvaine, and other distinguished Americans, joined with Anglican, French and German delegates in presenting a memorial to the late Czar concerning the persecuted Protestants in Finland, and success crowned the effort. A few years later a similar international deputation waited upon the Emperor of Austria in behalf of the Protestants subjected to persecution in that empire, and more liberal regulations were adopted.

But what was the persecution of these few Protestants in comparison to the extensive misery and ruin caused by England's enforced opium traffic with China? Myriads are sent by it each year to the opium-smoker's grave, and millions are living the wretched opium smoker's life, and the greatest possible obstacle is raised to Christian Missions.

Even if success did not for some time crown the effort, it would at once powerfully aid in arousing the attention and inquiry of the Christian world, and one sure result would be that better knowledge of the subject which is the pressing need.

The fact that many of our own people are now being involved in the wide spread misery and ruin caused by the vast scale on which the Imperial Government of Great Britain and India manufacture and sell the deadly article, is an additional reason why our country should be well represented in such a deputation. If this method is not adopted some other should be, and that without delay. During the last two or three years there has been a large increase in the area devoted by the Anglo-Indian Government to the growth of opium, and every effort is being made by some of the authorities in India to "push" the odious and destructive trade.

THE ENGLISH BISHOPS AND OTHERS.

The venerable Dr. Moberly, Bishop of Salisbury, writing in October last, said: "I feel the utmost repugnance to the traffic, and cannot but regard the action of the English nation in upholding it as an offence against public morality and the comity of nations." Similar sentiments have been expressed by the Archbishops of Canterbury, York and Dublin; by the English Bishops generally; by Deans Howson, Church, and Payne Smith; Canons Liddon, Hoare and Knox-Little; the Revs. C. H. Spurgeon, Newman Hall, Alexander Maclaren, Professor Cairns, and numerous other distinguished clergymen.

The Convocation of York last year, with but one dissentient voice, and no opposing vote, condemned the traffic, and the position of the English Government.

On May 9th, 1882, the Bishop of Gloucester and Bristol moved the following resolution in the Upper House of the Convocation of Canterbury: "That the effect of the opium trade as now carried on between India and China is not consistent with Christian and international morality, and that it is the duty of this country to put an end to the opium trade as now conducted, and to support the Chinese in their efforts to suppress the traffic." The Bishop of Winchester seconded the resolution, which was supported by the Bishop of Lincoln, and carried unanimously.

OTHER CHRISTIAN BODIES.

The Methodist Ecumenical Conference also adopted a resolution denunciatory of the trade, and calling "upon the Government to deliver the country from all further responsibility arising from such an iniquitous traffic."

Similar resolutions have been passed by the Evangelical Alliance, the Synod of the Presbyterian Church of England, the General Assembly of the Free Church of Scotland, the Baptist Union, the Congregational Union, the Society of Friends, and other bodies.

A petition to the House of Commons on the subject was signed by Cardinal Manning and nearly all the Roman Catholic Bishops of England and Wales.

THE MISSIONARIES IN CHINA AND INDIA.

The verdict of the Missionaries in China is unanimous in regard to the ruinous results of the opium traffic, the dishonorable conduct of the English Government, and the very formidable obstacle presented to Christian Missions.

About three months ago there was received in London a Petition to the House of Commons against the Opium Trade, signed by the Bishop of Bombay, and three hundred and thirty-seven Missionaries and Chaplains in India. Among other things this Petition:

"Humbly Sheweth, That the Opium Traffic has been attended by very great evils both in India and China. In corroboration of this the attention of your Honorable House is directed to the report of the Chief Commissioner of British Burmah for 1881.

"That the Indian Government, especially by its action in Bengal, is responsible for the increased consumption of the drug in India itself, and the disastrous results in Burmah and China.

"That all attempts to justify the traffic in opium, on the ground of its being necessary as a means of raising revenue for the Indian Government, seem to imply the setting aside of moral obligation and the adoption of the degrading principle that everything is legitimate which appears to promote self-interest."

SIR GEORGE BIRDWOOD.

But the conflict is an arduous, and may be a lengthy one; for there are, and no doubt will continue to be many adversaries. It may be well to notice some who have very recently defended the traffic.

Sir George Birdwood, who is employed in a subordinate position in the India Office in London, wrote an article for *The Times* eight months ago, in which he maintained that opium smoking was harmless, for he had tried it himself—"as harmless as twiddling your thumbs." He condemns the efforts of the Chinese Government to suppress it as "despotic." The *North China Herald*, the leading English paper in China, and one not at all under the influence of the mis-

*Sir George Birdwood wrote in May retracting some of his most important statements, and acknowledging that he was wrong.

sionaries, or disposed to take other than what it calls "a moderate view of the much-vexed opium question," thus disposes of the most ridiculous article which has yet appeared in the controversy:—

"We regard this as rubbish of the purest type, and disbelieve it flatly. Nobody before, as far as we know, has ever ventured to deny the evil effects—moral and physical—of opium-smoking. Every man with his eyes open knows perfectly well that, among the Chinese at all events, the results of opium-smoking are fatal and deadly; that the practice is condemned as on a par with the grossest sensuality, by all Chinese moralists; and that no man feels the burden and agony of the opium despot more keenly than those who are in slavery to it. We do not mean to be flippant when we express an opinion that Sir George Birdwood would have been far better employed in twiddling his own thumbs than in writing such mischievous nonsense to a leading paper."

OPIUM WORSE THAN ALCOHOL.

But some pro-opiumists who laugh at Sir George Birdwood, nevertheless maintain that opium smoking is no worse than gin and whisky drinking. If this be so, how is it that Burmah, Arracan and China, which permit the use of ardent spirits, forbade, under the heaviest penalties, opium smoking, and would have been free from the vice to-day but for England's coercive opium policy? Or how is it than Japan rigorously excludes opium now from articles of import and of home production?*

These Orientals know, what all competent authorities assert, that the opium vice is sinister beyond all drinking or other tyrant habits, in its fascination at the beginning, and in its intense necessity when it is once adopted.

"It differs from drinking habits," says Dr. Graves, of Canton, "in the insidiousness of its approach, and the difficulty of escaping its clutches."

TESTIMONY OF MESSRS. COOPER, CARNE AND MATHESON.

The Parliamentary Committee on East India Finance, in 1871, asked Mr. T. T. Cooper, the traveller: "Do you think,

*After the above was written, intelligence reached this country that Corea required the prohibiting of opium in the newly-made treaty with the United States.

from your own experience in travelling over China, and investigating these matters, that the use of opium there causes as much public injury as the consumption of drink in England, as far as you can see?" His reply was: "Yes; I think that the effects of opium-smoking in China are worse than the effects of drink in England."

M. Carpe, who has travelled in some of the Southern and Western provinces of China, writes in the *Revue des Deux Mondes*: "I do not believe that there ever has been a more terrible scourge in the world than Opium. The Alcohol employed by Europeans to destroy savages, the plague that ravages a country, cannot be compared to Opium."

Donald Matheson, Esq., one of the original partners in the extensive mercantile firm in China, of Jardine, Matheson & Co., who left it because the other members would engage in the opium traffic, says: "Opium is twice as seducing as alcohol. Of those who take it, scarce one in one hundred escapes. The only comparison which can be made is between opium smoking and drunkenness."

THE OPIUM VICTIM BOUND HAND AND FOOT.

The pro-opiumists seem to forget that every time the opium smoker indulges, from his first smoke to his last, it is for the express purpose of producing an immediate stupor, or partial insensibility akin to drunkenness. At first it is a sort of beatific trance, and hence its fascination; but after the vice has got a firm hold of its victim, "it lays aside its angel aspect, and enslaves, tortures, and destroys like a fiend."

But though the wretched man now knows that every time he indulges, his dreams will be horrid, and his imaginings wild and fearful, he yet cannot refrain from lessening the period between each indulgence without much physical torment, while the craved-for dose must be increased to produce the daily effect.

Dr. Kane says the pleasurable sensations "may last a year, in rare cases two years, but more often only a few months. Then the good spirit of the pipe disappears, giving place to a demon, who binds his victim hand and foot."

Advanced opium smokers suffer from "an agonizing affection of the digestive organs, and mucous membranes;" they often become emaciated and cadaverous, and are spoken of by their countrymen as "opium ghosts" or "opium fiends." Dr. Kane says that the word "fiend" is also applied by American opium smokers to their fellows who are in the later stages of the vice.

OPIUM SMOKERS NOT ADMITTED TO CHURCH MEMBERSHIP.

Another evidence that opium smoking is far worse than imbibing alcoholic drinks, is that no Protestant Missionaries admit smokers of opium to church membership, while, of course, they all do those who moderately indulge in spirituous liquors. We have seen it stated that the same is true of the Greek and Roman Catholic missionaries. To do otherwise would violate the convictions not only of the native Christians, but even of the heathen.

In the Government proclamations, and in the religious tracts of the various Chinese sects, opium smoking is classed with gambling and licentiousness. The following is testimony of sixteen missionaries at Canton, of different nations, and different protestant denominations:

"The empire and people of China are daily becoming more and more demoralized and impoverished by the increasing use of the drug. The moderate use of opium, granting that such a use is possible, is uniformly regarded by Chinese Christians as a sufficient reason for refusing admission to the Church; and though none of us enforces such a rule in regard to the use of spirits, we do all believe that the danger of excess is so much greater in the case of opium that this rule in regard to it is necessary.

"The moral sense of the people of China, whether addicted to the vice of the smoking opium or not, is opposed to the traffic, and condemns all concerned in the importation of the drug."

The Rev. David Hill, an experienced missionary in Central China, says:

"The Chinese speak of it as a most vicious and pernicious habit. During my residence in the Province of Shansi, prizes were offered to the *literati* of the place for the best essays on certain moral and religious subjects. One of these

was "The Opium Trade, and the best means of suppressing it;" and out of the hundred essays which were sent in on that occasion, there was not one but condemned the trade, and many in most emphatic language. These may be taken as an expression of opinion on the part of the *Literati* of China. Whatever we may think of the trade, the Chinese have made up *their* minds as to its character. Baneful as we may account the liquor traffic, *they* account the trade in opium immensely worse."

THE LATEST LINE OF DEFENCE.

The pro-opiumists have been driven from one line of defence to another, and some of them have at length taken refuge in the bold, but utterly unwarranted assertion that opium was extensively produced, and the smoking of it largely practised, especially in the Southwestern provinces, long before it was introduced on the Eastern sea-board by Europeans.

An anonymous correspondent of the *London Times*, writing from Shanghai, says that this was the case "hundreds of years before it was carried from India to China by the English."

If this assertion was correct we should certainly have learned of the facts long ere this. Six hundred years ago Marco Polo was a long time in China, and he wrote minutely and elaborately of the productions of the country and the habits of the people, but he says not a word about opium. In the sixteenth, seventeenth and eighteenth centuries there were numerous Roman Catholic Missionaries in China, and every province had some of them, for they were favored by the authorities because of their willingness to impart a knowledge of the arts and sciences of Europe; and even when they fell into disfavor, though many left the country, others continued in it disguised as natives. In the writings of these men no reference has been found to opium smoking, though almost everything pertaining to the Chinese is alluded to.

CONSUL WATTERS AND A CHINESE AUTHORITY.

This correspondent's principal authority is Consul Watters, but it is stated that this gentleman declines to be responsible for the statements attributed to him.

But we are referred to a native work, published more than

two hundred years ago, for proof that opium has been long known to the Chinese. This publication, however, gives no warrant for the inference that the drug was smoked. The title of the work is *Pen Ts'au*, generally rendered "Chinese Herbal." It is, however, a great Thesaurus of the Chinese *Materia Medica*, and in it opium is spoken of as a *new medicine*, and there is not the slightest allusion to any other use of it than that of a medicine.

As we have before stated European Roman Catholic priests have been in these Southwestern provinces for three hundred years, and those who are now there assert that it is only about thirty years ago that opium was begun to be grown for smoking, at first in a very small way, but latterly more largely. Such too, is the testimony of the Protestant Missionaries who have visited these provinces, and the few who are now residing there. Such, also, is the view of the distinguished traveller, Mr. T. T. Cooper, who explored these very provinces. Father Deschamps, the leading ecclesiastic of the region, and who had resided for more than thirty years in Sze-chuen, told Mr. Cooper that he had *seen* the growth of the poppy introduced into that great province.

A missionary of the China Inland Mission, travelling recently in Yunnan was informed by the old men with whom he conversed, that opium had been introduced only thirty years ago, that they considered it a terrible curse, and that they believed it had come from foreign countries.

Now this was sixty years after the unscrupulous Warren Hastings sent two heavily armed British ships to Chinese waters to begin the Anglo-Indian opium smuggling, and ten years after the British Opium War.

TESTIMONY OF AN IMPORTANT JOURNAL.

The *London and China Telegraph*, than which there is no higher authority on matters relating to China, and foreign commercial and political intercourse with that country, says:

"Several writers lately have fallen into error, notably, the *Times*' Shanghai correspondent, and Lord Hartington, who quoted him in the late opium debate, on the subject of opium being known, produced, and used before Europeans went to China. The British Consul Watters, who is quoted, could

never have made a statement in the sense imputed to him by these writers. Other British Consuls, who know the subject thoroughly, refute such a statement. It is one thing to state that opium was known and used (as a medicinal remedy) long before we came to China, but it is quite a different thing to assert that the Chinese produced and smoked opium hundreds of years ago. The whole thing lies therefore in this misunderstanding and confusion, and this is the key to much of the difficulty of the subject, and to the diversity of views. Thirty years ago opium was not grown in either Yunnan or Szechuen, and was procured from Canton until they had obtained seeds and the knowledge of the cultivation from India, and all this within the last thirty years."

COMPLICITY OF AMERICANS IN THE OPIUM TRADE.

The Rev. F. Storrs Turner, the editor of *The Friend of China*, the organ of the excellent "Anglo-Chinese Society for the Suppression of the Opium Trade," says in the May number of that magazine, in an article on Dr. Kane's book:—

"All at once, thousands of Americans are fascinated by this new temptation, finding in it fully as much pleasure and solace as the more phlegmatic sons of Ham. Had England been the scene of this acclimatization of a vice which has hitherto been regarded as peculiarly oriental in its habitat, a visible Nemesis would have been discerned; but it seems strange that while England fought the opium-war and fosters the opium-trade, it is Americans who are succumbing to the fumes of the opium-pipe. Not that America can claim to be altogether free from complicity in the sad transactions which have culminated for her in this disastrous result. Always American and English merchants have traded side by side in China, and most of the Americans were as ready to deal in opium as their British neighbours; and although America spent no powder and shot in the various wars, her diplomats have been on the spot, demanding for their country an equal share in the spoils of victory. In the legalization of the opium trade, it was the United States minister who egged on Lord Elgin to push the business through. Moreover, as to the law of moral retribution, we have not come to the end of things yet. America has been the first to catch the infection, but we know not which land will be most fearfully scourged by the pestilence before it has run its course."

OPIUM SMOKING IN ENGLAND.

We have several times seen it stated that there are "dens" in the city of London, and that the vice of opium smoking

has taken root in England. Did Mr. Turner fail to see the following in Dr. Kane's book?

"The spread of this habit in this country has certainly been very rapid. I was lately talking with the party whom I have already instanced as being the second white man to smoke opium in the United States. Soon after his initiation he went to England, where he remained for a few months. On his return, he says, he was astonished to see the number who were smoking."

Of course we do not consider an opium-smoker's testimony as conclusive, but it might be well for philanthropic Englishmen to look into the matter, and have the opium dens, if any are found, closed, and other repressive measures adopted.

We think it quite probable that had there been from ten to twenty thousand Chinese opium-smokers in England as long as they have been in America, there would now be as many Englishmen addicted to the vice as there are Americans. There is more consumption of intoxicants there than here, and there is no reason why opium-smoking should not equally prevail there under equal temptations.

The mistake which has been made in the United States has been the permitting of this more deadly vice than alcohol drinking to go on unchecked as long as it was confined to the Chinese and a few thousands of Americans. It is to be hoped that a similar mistake will not be made in England.

BISHOP WORDSWORTH.

The venerable Dr. Wordsworth, Bishop of Lincoln, in a speech delivered at the Convocation of Canterbury in May of this year, said:—

"We as a nation were not only deriving a revenue from this poisonous drug, but had assisted in propagating it, had held it to the lips of the Chinese, and administered it to them under coercion. That seemed to be the head and front of our offending; and being so, we owed them some reparation for the opium war in which we had been engaged with them, and in which we had gained a most disastrous victory."

"Most of them knew that an immense amount of it was even consumed in our own country. He believed there was scarcely a market town in Cambridgeshire or Norfolk—and he could certainly say in Lincolnshire—where it was not sold to the country-people to be consumed by them. It was high

time they raised their voice against it, tending, as it did, to the misery, degradation, and demoralization of both body and soul."

It would seem, therefore, that if there are not as many opium-smokers, there are as many *opium eaters* in England as in the United States, and perhaps there are more.

DR. BURDON, BISHOP OF VICTORIA, (HONG KONG.)

The present Bishop of Victoria, has been in China thirty years, first as Missionary at Shanghai, then at Peking, and for the last five or six years as Bishop of Victoria, with jurisdiction in Southern China. He has traversed the length of the Empire and a good part of its breadth. He was associated with Bishop Schereschewsky, in the translation of the Bible and the Book of Common Prayer into the Mandarin language, and he is a very high authority on matters relating to China. At the Church Missionary Society's annual meeting in London in May of this year, he is reported by the *Church Standard* as having said:

"I venture to say without the possibility of contradiction by any one, that the national conscience of China is against the opium traffic. (Hear, hear). China may take it because we have filled the eastern part of the country with it. But whether they take it or not, they are ashamed of it. They know it is wrong; their well-wishers are against it; and if complaints are not so loud against it as they used to be, it is because England is regarded as a hopelessly hard country. The story of the opium traffic is a long and bitter story; and I am rejoiced to think that there has been an agitation against it. (Cheers.) I would say go on agitating until you stop all connexion of our Government with it—(cheers)—but until India has taken the land from the growth of opium for the growth of cereals for her own famine-stricken people there is no hope of stopping the traffic. They say if we do not grow it others will. Is that an argument? Do two blacks make a white? Because another person is sure to commit a murder, must I anticipate him? Surely not. Let us go on agitating to remove this blot from England, and then let China do what she will. It is late, indeed, to reform, but let us do our best."

It is unquestionably the duty of all Christian people to continue the agitation,

1. Until China is permitted to save herself, as much as she now can, from the deadliest foe she has ever known.

2. Until the vast area in India now perverted to the growth of opium, is reverted to food crops, and thus the famines be lessened there, and the immense source of supply of what threatens to become the curse of the world is cut off.

3. Until there is an enlightened public sentiment in the countries in which the seductive, and fearfully enslaving and ruinous opium habit has taken root, and the necessary measures of repression and prohibition are enacted and enforced.

A P P E N D I X .

THE OPIUM WARS.

NOTE A.—Of course we do not maintain that opium was the *only* cause of the armed conflicts between England and China. Chinese conceit and exclusiveness, and the mistakes of native officials who were ignorant of international law and European precedents, had something to do with them, but that opium was the *principal* cause is indisputable, as are also the statements, given below, of Mr. B. Fossett Lock in the *Contemporary Review* article already referred to.

Sir Henry Pottinger, the English Plenipotentiary to China at the time of the first opium war, after the signing of the Treaty of Nanking, proposed and was permitted by the Chinese Commissioners to say a few words upon, to quote his own language, “*the great cause that produced the disturbances which led to the war, viz., the trade in opium.*”

Such is the testimony of Dr. S. Wells Williams, (“Middle Kingdom,” Vol. 2, p. 569) who was in China at the time and had been for some years, and was familiar with the whole case. This distinguished authority says, page 524, “It was an opium war, and eminently an *unjust* one, more especially as carried on by a Christian power like Great Britain against a Pagan monarch who had vainly endeavored to put down a vice so hurtful to his people.”

The Emperor, Taoukwang, before sending Commissioner Lin to Canton to enforce the prohibition of opium, consulted the most influential men in all parts of the empire, as he was persuaded that war with England would be the result. The replies were almost unanimously in favor of enforcement, war or no war. This was in accord with his own view; and it is said that when he took farewell of his Minister Lin with the words “See, inquire, and act,” he wept, because of the calamities which would come upon his people whether the foreign poison was permitted to come in, or there was a more determined effort to keep it out.

Chinese assumptions of superiority and dislike to foreign

intercourse were enhanced by the evil doings of the opium smugglers, and other unprincipled foreigners, and by England's violent support of the opium smuggling. Dr. Williamson and other extensive travelers in the Chinese empire assert, that the whole of the country would have been opened to foreign intercourse and residence long before some of the now open ports were, had it not been for the fear that wherever foreigners should reside, the opium curse would be fostered and fastened upon the people. What good reason there was for these fears we have abundantly shown.

MR. LOCK'S STATEMENTS.

"There has been, in fact, no difference of opinion upon this that the Treaty of Nanking, our first commercial treaty with China, was extorted by force of arms after a war which was commenced to avenge the detention by the Chinese authorities of certain Englishmen until they would consent to surrender a quantity of smuggled opium, which had no right to be where it was, within the port of Canton. So much Mr. Cobden admitted with shame; so much Lord Palmerston paraded with pride.

It may be granted that nothing is said about opium in the treaty of Nanking itself, nor in the tariff regulations which followed. For fifteen years after the date of the Treaty (1842) the trade in opium, increasing at the rate of 10,000 chests in every ten years, was to be carried on as an illicit and smuggling trade. It is none the less the fact that the smuggling was connived at and supported by the British authorities, that they made periodical reports on the state of the trade, that licenses were granted to pirates and smugglers to sail under the British flag, and that they were supported in their conflicts with the lawful authorities of China by the naval forces of the Queen. (1) Neither can it be denied that this practice led, as might have been expected, to the China war of 1857. The story of the pirate ship, *The Arrow*—how she was sailing under the British flag when she had no right to do so; (2) how she dishonored that flag by smuggling; how she was detected by the Chinese; how she was lawfully and rightfully seized and a portion of her crew detained for piracy; how Sir John Bowring demanded an apology, which was refused; how we thereupon went to war with China to

(1) See Papers relating to Naval Forces at Canton, p. 10, Parliamentary Papers, 1857, vol. xli.

(2) See dispatch from the Governor of Hong Kong, printed July, 1862.

avenge this imagined insult; how we succeeded, and insisted upon the execution of the Treaty of Tien-tsin, in which we formally declared that the Christian religion taught us to do as we would be done by, and in which we insisted upon a revision of the commercial tariff; how, under that provision, a new tariff was drawn up, in which the importation of opium was to be allowed, subject only to a low duty (about one-fortieth part of the rate imposed by ourselves in India)—all this is too well known to need repetition in detail.—*Mr. B. Fosset Lock, in the Contemporary Review for April.*

Mr. Lock alludes to the fact that England did not succeed in getting the importation of opium legalized in the treaty of Nanking. The reason that nothing was said in the Nanking treaty about opium was, that notwithstanding the heavy loss of life and treasure by the first opium war, and the exaction of twenty-one millions of dollars indemnity by the English, the Chinese Commissioners positively refused to have it go into the treaty, or to legalize its importation in any way. Commissioner Keying said nobly, “We will not put a value on riches, and slight men’s lives.” The emperor, Taou-Kwang, said: “It is true I cannot prevent the introduction of the flowing poison; but nothing will induce me to derive a revenue from the vice and misery of my people.”

It required another war, and another emperor on the throne, and that emperor’s palace to be sacked and destroyed, before the first penny was received as duty on the pestilent and abhorred thing. As a specimen of how both wars were carried on, we quote the following, from an English writer, on the bombardment of Canton:

“ Field pieces, loaded with grape, were planted at the end of long narrow streets crowded with innocent men, women and children, to mow them down like grass, till the gutters flowed with their blood. In one scene of carnage, the *Times* correspondent recorded that half an army of 10,000 men were in ten minutes destroyed by the sword, or forced into the broad river. The *Morning Herald* asserted that ‘a more horrible or revolting crime than this bombardment of Canton has never been committed in the worst ages of barbarian darkness.’”*

THE EARL OF ELGIN AND KINCARDINE.

NOTE B.—Lord Elgin was the ablest and most distinguished of all the British Envoys to China. He was induced to accept the position at the time of the second opium war, because he thought it would be better to effect the legalization of the traffic than that such extensive smuggling should continue and be supported by the British Government. He hoped also to diminish the trade by putting it under legal restraint.

But when he found that not only the English traders and Consuls in China, but also the British Rulers of India, and the Home Government were bent upon the extension of the traffic, and that the war which he had encouraged, and another into which it glided, had really been made to greatly aid in this extension, his indignation and vexation were very great.

“Are all my exertions,” said he, “to result only in the extension of the area over which Englishmen are to exhibit how hollow and superficial are both their civilization and their Christianity?”*

But the Earl was in a false position, and all his ability and good intentions could not prevent the evil consequences of his being in that position. Instead of forcing legalization he ought to have favored the conceding to China her indisputable right to prohibit, in self-defence, the seductive and baneful drug, and to put down, with England’s consent and aid, the infamous opium smuggling.

The Christian lady referred to in the following from Mr. Moule’s *Opium Question* was wiser than the Earl:

“Lord Elgin, when passing up the coast of China on his way to Tien-tsin, was conversing with a well-known Christian lady on the subject of the opium trade. He expressed his opinion that of *two evils* legalization of the trade was likely to be productive of less injury than the continuation of the contraband sale. ‘My Lord,’ was the reply, ‘surely for a Christian country there must be some other alternative than the choice between *two moral evils*.’”

SIR ROBERT HART.

NOTE C.—Sir Robert Hart, an Irish gentleman who is act-

* *Letters and Journals*, page 325.

ing as Inspector-General of Customs in China, has written an article in which he computes that there are only two millions of opium smokers in that country. That this is far too small an estimate is the declaration of the *North China Herald*, and of all the English papers in China, and also of merchants, travelers and missionaries.

In his reckoning, this gentleman gave a larger amount consumed daily by the smoker than even the average wealthy smoker uses, or than the whole daily wage of a laboring man or artisan would pay for, while vast numbers of these latter, as well as the higher classes, are addicted to the vice. Dr. Kane says that the average amount consumed daily by the Chinese "is about sixty grains." This is only about *one third* of what Sir Robert Hart states.

Then, too, at the smoking places, that which the well-to-do have only taken a few whiffs from, is sold again, at a less price, to poorer smokers, and, for a third time, to still poorer wretches, many of whom have been reduced from affluence or competence to poverty by this vicious indulgence.

Sir Robert Hart, too, considered not the immense amount of opium which is smuggled into various parts of the empire. Sir J. Pope Hennessy, the Governor of Hong Kong, in his report to Lord Kimberley, dated April 29th, 1881, but only very recently published, says the Government of China loses *more than a million of dollars* of revenue per annum through the opium smuggling from Hong Kong to China. As the English Government allows China to levy but a very small duty on the unsmuggled opium, that loss of a million of dollars shows how vast is the amount of the smuggled drug.

The Governor further says that battles take place between the Chinese Government cruisers and the smuggling vessels within view of Hong Kong, and that such a state of things is inimical to peace between China and England; and yet neither the English Government at home, nor the Colonial Government at Hong Kong, do anything to stop this colony being made the principal base of the opium smugglers' operations. Similar statements have also been made by Sir Thomas Wade, British Minister at Peking, who favors action against the smugglers.

TESTIMONY OF THE MARQUIS OF SALISBURY.

NOTE D.—The chiefs of the late Conservative Government of England would not agree to the ratification of the Chefoo Convention, because it would make it easier for the Chinese to prevent opium smuggling. The Rev. J. Llewelyn Davies, in an article in the *Contemporary Review*, entitled "International Christianity," says:

"The Government were moved by Sir Thomas Wade, but they were also moved, and more powerfully, by the opium interest. Lord Salisbury, with that candor which sometimes characterized the late Government, explained the whole matter. The arrangement would have put it into the power of the Chinese to prevent smuggling. With smuggling prevented, they would have been able to raise their own internal duty on opium. 'That would be a result,' in Lord Salisbury's words, 'which practically would neutralize the policy which has hitherto been pursued by this country with regard to that drug.'"

No wonder that the Earl of Elgin said: "I am sure that in our relations with the Chinese we have acted scandalously." ("Letters and Journals," page 280.)

THE RIGHTS OF AN INDEPENDENT STATE DENIED TO CHINA.

NOTE E.—After more than forty years of effort, the opponents of the enforced opium traffic have been unable to carry through Parliament even so mild a resolution as the following, which is to be moved and advocated every year until its adoption:

"That an humble Address be presented to her Majesty, praying that in the event of negotiations taking place between the Governments of her Majesty and China, having reference to the duties levied on opium under the treaty of Tien-tsin, the Government of her Majesty will be pleased to intimate to the Government of China that in any such revision of that Treaty the Government of China will be met as that of an independent state, having the full right to arrange its own import duties as may be deemed expedient."

The Archbishop of York, writing in April, 1882, says:

"I sincerely hope that the clergy of the Northern Province, and especially those of my own Diocese, may be induced to petition Parliament on the subject of the opium trade. The question is, whether a nation, convinced that the traffic in

opium is injurious to the people, is to be free to make its own regulations as to the importation of the drug, or is to be coerced by a stronger nation, that has a good deal of opium to sell. China only asks for that power of self-government, in the matter of the opium traffic, which we exercise for ourselves in all matters. It is difficult to see any grounds for refusing such a right. That a Christian nation should be forcing the sale of a noxious drug upon a heathen nation that complains of and would reject it, is a very sorry spectacle."

It is, indeed, a very sad spectacle, and a very flagrant violation of the principle of the law of nations. Says Vattel, the great authority on international law, "all nations are under a strict obligation to cultivate justice towards each other, to observe it scrupulously and carefully, to abstain from anything that may violate it."

What an utter ignoring of this there has been from the days of Warren Hastings to the present time, and what "a century of dishonor" it has been to England. It far surpasses in the magnitude and vast reach of its evil results, the same century of dishonor to our own Government for its unjust treatment of the Red Men of the West.

SINCERITY OF THE CHINESE GOVERNMENT.

NOTE F.—There are no persons who enjoy greater advantages for understanding the attitude of the National Government of China on the opium question, than the missionaries who are resident in the capital.

The Rev. Luther H. Gulick, D.D., the agent in China of the American Bible Society, writing from Peking, May 15, 1882, to the *New York Observer*, says:

"During the past week there have been some very interesting discussions, in the monthly conference of missionaries of this place, on the attitude of the Chinese Government toward the opium question. The prevailing sentiment among the body seems to be that the Chinese central government is sincerely opposed to opium, and will put forth great efforts to check its use by the people as soon as they are relieved of the foreign importation, now so iniquitously forced upon them; till then they are paralyzed."

Dr. Mackenzie, the physician to the great Viceroy Li Hung Chang, the virtual ruler of China, testifies to the latter's sin-

cerity, and to his determined purpose to do his utmost to suppress the immoral and destructive traffic. Prince Kung, the Regent, is well known for his opposition to the trade.

GENERAL TSO TSUNG TANG.

NOTE G.—Next to Li Hung Chang and Prince Kung in power and influence is General Tso Tsung Tang, who is now Viceroy of three important provinces, and has his official residence at Nanking. He fought successfully the battles of China against the Russians in the north-west, and has put down native rebellions. Like Li Hung Chang, he is a man of progress, and a determined opponent of the opium traffic.

In January of this year, Enoch J. Smithers, United States Consul at Chinkiang, made a visit to Viceroy Tso. He was very cordially welcomed, and treated with unusual respect and honor, in the presence of a very large number of officials and literati. When refreshments were served, the Viceroy said, according to a correspondent of the *New York Evening Post*:

“Now, Mr. Consul, just try some of these sweets. I believe that I am offering you something delicious, for these sweets were prepared by my wife in our distant home in Hunan, and I know that they are excellent.” Still continuing conversation, the Viceroy said :

“You American people, in regard to the late treaty concerning the opium traffic have done the right thing. You Americans, Mr. Consul, know what is right, and have acted upon that knowledge.” Then, taking in his fingers one of the choicest delicacies, he offered it to Consul Smithers, saying : “Now, Mr. Consul, I give you this sweet because I know that it is good and can do you no harm. What would you say were I to offer you opium? That, I know, is bad. Do you think that I would be right in offering it to you? In regard to Mr. Wade, the British Envoy at Peking, and the opium question, I believe that he is vacillating. But what do you think of Mr. Wade’s course in this?”

Consul Smithers replied: “Well, your Excellency, Mr. Wade’s position has been a very difficult one to fill. You see that there is in England a large proportion of the people in favor of a change of policy with reference to opium, but the Governmental party are still in favor of obtaining revenue by that means.”

To this the Viceroy made no reply.

We are sorry that the Consul was not outspoken in opposi-

tion to England's disgraceful policy, and the course of Minister Wade.

When the President of the United States, in a Message to Congress, speaks of the opium traffic as "that demoralizing and destructive trade," and when even an English Consul in China, Mr. Lay, writes that "it is hamstringing the Chinese nation," it is very fitting in every man, no matter what his nationality or his position, to use plainness of speech concerning this odious and ruinous business, and the equally odious policy which sustains it.

It is not a mere political question, but it is one of humanity, morality and religion; and it is becoming in every opponent of the enforced traffic, to express freely his opposition, and to use all possible influence against it.

A PROHIBITORY LAW IN NEW YORK.

NOTE II.—Since the remarks on pages 20 and 21 were written, the following prohibitory law has passed both branches of the Legislature of the State of New York :

Every person who opens or maintains, to be resorted to by other persons, any place where opium, or any of its preparations, is sold or given away, to be smoked at such place, and any person who at such place sells or gives away any opium, or its said preparations, to be there smoked or otherwise used, and any person who visits or resorts to any such place for the purpose of smoking opium or its said preparations, shall be deemed guilty of a misdemeanor, and upon conviction thereof, shall be punished by a fine not exceeding \$500 and by imprisonment in the penitentiary not exceeding three months, or by both such fine and imprisonment.

The urgent need for such a law, (though it is not severe enough, as the experience under a similar law in California proves,) may be seen in the following from the *New York Sun*, of August 15th:

Sergeant Thompson, acting Captain of the Elizabeth Street police, arraigned in the Tombs Police Court yesterday morning several Chinamen and white women. A policeman carried a basket of strange-looking pipes and lamps and odd-looking little cakes of a dark substance. The Sergeant told Justice Gardner that on Saturday night he had made a descent upon the opium den at 21 Pell street. "Men and women go there

every night," he said. "The odor of opium is so strong that it pervades the whole neighborhood. Men come staggering out at all hours, and often get robbed."

The prisoners were five Chinamen and several women. The appearance of Ah Chung, the proprietor of the den, suggested that of an Egyptian mummy. He did not move except when touched, and he seemed to have only a spark of life in him. By his side was William Sing, whose opium dreams had left him in such a happy mood that he grinned and smiled and seemed to enjoy his visit to the court. Phing Fee was surly, while mild-mannered Lee Tong looked crest-fallen and afraid. Doc Hop, the strongest of the men, eyed the basket filled with pipes and cakes of opium. Mrs. Wong Ah Yel, a pale-faced, yellow-haired Irish girl, glanced at Ah Yel, who sat in the room, and tried to signal to her his sympathy. Susan Chang was still under the influence of the drug.

Mary J. Fitzgerald, Kate Moss, Mary O'Brien, Mary Fitzgerald, Maggie Hogan, and Bella Murray, opium smokers, were also among the prisoners. A lawyer tried to convince Justice Gardner that the Chinamen considered the effect of the Indian poppy a near approach to Heaven; but the Justice replied: "In this country we don't want any poppy heaven. I will put a stop to the habit if I can."

Justice Gardner held Ah Chung for trial in default of \$1,000 bail, and sent all the other prisoners to the Island for six months, in default of \$500 bail for their good behavior.

These arrests were made under the old law against disorderly conduct, and on complaint of the residents in the house who were annoyed by the opium smokers. Sergeant Thompson at first proposed to have the arrest made under the new law passed by the last Legislature, but it appeared that, although the act provided that the law should take effect immediately, the requisite official notification has not yet reached this city, and Justice Gardner was not prepared to issue a warrant under it.

ADDITIONAL TESTIMONY.

“During the last hundred years or a little more, we have subjected 200 millions of people in Asia to our rule; we have had two or three wars with the Chinese Empire, arising, first of all, out of our determination to insist upon it that they should allow us to introduce opium to the people.—*Rt. Hon. John Bright, in 1881.*

“It is remarkable that we are doing more than any other nation for the advancement of the gospel over the habitable globe; and remarkable it is that we are doing more than all other nations put together, for the purpose of preventing and repressing the effects of that gospel.”—*Earl of Shaftesbury.*

“One of the articles of the treaty with China, contains the clause that the Chinese are no longer to call us Barbarians—a most important clause. But it is much more important that we do not in any respect act as Barbarians. I am convinced that the present course pursued by us is one that ought to be abandoned at whatever cost.”—*Archbishop of Canterbury.*

“I do not believe that there has been a blacker page in the history of our country than that which records our transactions with China.”—*Wm. McArthur, M. P., Lord Mayor of London.*

“From whatever side we view it the responsibility of the English government in fostering and forcing this vice upon the Chinese people, finds no justification, and the continuance of the trade at the present day merits only condemnation.”—*H. H. Kane, M. D., New York.*

“It would be a disastrous thing for England if, upon the flimsy pleas that have been urged, there should be persistence in a wrong which the whole civilized world exclaims against. We stand alone in this infamy, furnishing to the nations by our conduct only too plausible a motive for asserting that all our endeavours after righteousness are but a mockery, and that our zeal for religion is only a cloak for our covetousness.”—*Church Missionary Intelligencer, May, 1882.*

“I really do not remember in any history a war undertaken with such combined injustice and baseness. Ordinary wars of conquest are to me far less wicked than to go to war in order to maintain smuggling, and that smuggling consisting in the introduction of a demoralizing drug, which the Government of China wishes to keep out.”—*Dr. Arnold, of Rugby, on the first Opium War.*

“So important is opium financially, that having introduced it at the bayonet’s point, we had better let it rest than attempt to defend our indefensible action.”—*North China Herald, (English.)*

“In all the twenty-eight centuries which the Chinese claim of history, they say they never conceived of an act so cruel and so enormously wicked, as that of forcing the deadly Opium Traffic upon an unwilling people.”—*From “Around the World Tour,” by Rev. W. F. Bambridge.*

“I can conceive of nothing more ignominious than the position of a great Imperial Government manufacturing the opium, selling the opium, and entering into all the details of retail dealers. It is a nefarious traffic, and a national abomination.”—*Earl of Shaftesburg, 1881.*

“The greater the love a man has for his country and for his church, the more bitterly will he deplore, the more earnestly will he denounce, acts which bring shame upon both.”—*Rev. J. Llewelyn Davies.*

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